1: Lowie E-5 (1926) 1939 NT20 Washo NT20

(in answer to a leading question) that he liked his father's brother better than his mother's. According to Dave, too, the paternal uncle was more helpful than the mother's brother and would give money to his brother's son. When Jack married, he went to Markleeville, settling with his wife's parents, for whom he would hunt deer. When he was successful, they would say, "You have done well, we'll eat well." Sometimes Jack would return to visit his own parents.

If a woman did not like her husband, she would bid him be gone. In the reverse situation, he simply took his belongings and moved. Either was free to marry again. Young children stayed with their mother. Later the father might help his offspring.

Bill said a wife used to obey her husband. "Now I don't know what's the matter, most of the girls leave their husbands and run around." His own marital ventures were somewhat irregular. He was living in Alpine County, but came here across a river where the Indians were having a big dance. A woman followed him and caught up. Bill did not care and went to his father's camp. She came in, and he lived with her permanently. She had no parents living. About fifteen years ago (in 1926), he lost her and remarried. This time he was the wooer, saying, "I want to sleep with you." She agreed, and he did not have to pay her anything. Then, last fall, an old woman came and wanted to marry him. She was staying around Gardnerville and came directly to him.

The kinship terminology classes all cousins as siblings, and marriages of cousins were not considered proper. Thus, if Sally (p. 313) had a daughter, it would not be right for McCarty to marry her. Similarly, he would not regard the daughter of his mother's brother as a proper spouse, for she, too, is a sister. "Indian people don't do that. They say they would spoil themselves." If a person marries a kinswoman, they say, "Shame on you! You are spoiling yourself." The women would talk about an offender, saying, "kum k'ica'eacia" (On him shame!). But there was no objection to marrying within one's patrilineal group if there was no relationship.

Neither Dave nor Jack had ever heard of a man who married a wife's daughter by a previous marriage.

The sororate was practiced, at least to some degree. Sometimes the parents-in-law liked their daughter's husband and gave him a second daughter. Dave knew of only one occurrence of sororal polygyny, but if a woman died the widower would take her sister to wife; wives from different families would quarrel. The Washo attitude is illustrated by an incident told me by Miss G. M. Dangberg. Her father, a resident of Minden, once jestingly asked a supposedly bigamous Indian's friend, "Why haven't *you* got two wives like So-and-so?" The answer was, "*My* wife has not got a sister." Bill, however, knew of a man near Markleeville who had three wives from different families. Dave had never heard of any man who had more than two wives; laughingly he added, "That's all he wants, anyway."

A widow would wait six months, a year, or even two years before remarrying, and then sometimes married her husband's brother. When Jack's son died, the widow married Jack's brother's son.

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888 were active workers of malevolence; witches were hapless victims of a condition arising naturally from their age. However, this situation was obscured by the fact that older people were thought to be likely candidates for acquiring wegelé́yu. Older people, therefore, were open to charges of sorcery; although innocent, an old person might be on the defensive knowing that he could inadvertently bewitch someone, especially a child or a young person. The belief that older people are more likely to acquire wegelé́yu than younger ones is not supported by the testimony of our informants regarding the ages at which known shamans acquired power. Hank Pete's mother acquired her power before marriage, probably before the age of 15; Rupert acquired his as a young man.

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775 Social control among relatives was based on a fear of ghosts rather than sorcery. Relatives who could not be influenced in any other way could be reached by an attempted suicide. The reason is clear: the dead person could become a ghost; hence he would be in a position to threaten the life of his living relatives. The usual method for an attempted suicide was to eat wild parsnip. The poison acts slowly and gives plenty of time to save the victim. The Washo force an emetic down the person's throat and he vomits up the poison.

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[837] The four examples of attempted suicide recounted by our informants were definite attempts at resolving family problems. In one case, a man had been having difficulty with his wife; she was interested in another man. The husband ate wild parsnip, but was saved. As a result his sons brought pressure on the wife and made her behave. The couple stayed together until the husband died. A second case involved trouble between a brother and sister.
[593] The sister had been taking money from the parents, and the brother objected. The girl threatened suicide and the boy said, "Go ahead -- I don't care." The girl took wild parsnip, but not enough to kill her, and she was saved. The parents were very happy to have her revived. After this episode, the son left
[461] home. In the third case a man never wanted to work, and his mother and sister didn't like it. He attempted suicide by hanging, but the rope was too long and his feet touched the floor. A relative cut him down. The suicide attempt frightened his mother and sister and they stopped complaining. The fourth case concerned a woman. Our informant didn't know the reason for her attempt to kill herself, but commented, "It's always family trouble."

762 Our informants described four cases of successful suicide. Of these, three had no connection with social control. One was that of a helpless old man who lived alone and had no relatives. On a return trip from California where the Washo had been gathering acorns, he asked to be abandoned. Another successful suicide was a woman who had lost a daughter whom she loved very much. She ate wild parsnip and died in three hours. The third case, which is probably apocryphal, concerns a shaman who tried unsuccessfully to